ANIMA MAGICA ABSCONDITA:

Or

A Diſcourſe of the univerſall Spirit of Nature,

With his ſtrange, abſtruſe, miraculous Aſcent, and deſcent.

By *Eugenius Philalethes.*

Stapul: in Dion:
Eſt autem Vniverſum ſpeculum Unum,
ad Quod *aſtans* Amor *ſuum effor-*
mat Idolum.

Dû a Digon: Hêb Dhû, Hêb Dhim.

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To the Reader.

NOw God defend! what will become of me? I have neither consulted with the *stars*, nor their *Vrinals*, the Almanacks. A fine Fellow, to neglect the *Prophets*, who are read in *England* every Day! They shall pardon me for this ——. There is a *Mystery* in their *profession*, they have not so much as heard of: *Cœlum stellatum Christianum*, a *new Heaven* fansied on the *old Earth*. Here the *Twelve Apostles* have supprisd the *Zodiak*, and all the *Saints* are

rang'd on their *North*, and *South-sides*. It were a pretty vanity, to preach when Saint *Paul* is *ascendent*, and would not a *Papist* smile to have his *Pope elected* under Saint *Peter*? Reader, if I studied *these Things*, I should think my self worst imployd then the *Roman Chaucer* was in his *Troilus*. I come out as if there were no *Houres* in the *Day*, nor *Planets* in the *Houres*: neither do I care for any thing, but that *Interlude* of *Perendenga* in *Michael Cervantes*: *Let the old Man my Master live, and Christ be with us all.* Thou wilt wonder how where this drives, for I have neither a *Conde de lemos*, nor a *Cardinal* to pray for. *I* pray for the *Dead*, that is, I wish *him* a *fair Remembrance*, whose *Labours* have *deserved* it. It happened in exposing my former Discourse to *Censure*, (a custom hath strangl'd many Truths in the Cradle) that a Learned Man suggested to me some bad Opinion he had of my Author, *Henricus Cornelius Agrippa*.

I ever underſtood, it was not *One*, but *many* in whoſe ſentiment that *miracle* ſuffer'd. It is the Fortune of deep writers to *miſcary* becauſe of *obſcurity*. Thus the *Spots* in the *Moon*, with ſome Men, are *Earth*, but 'tis more probable they are *water*. There is no *Day* ſo *clear*, but there are *Lees* towards the *Horizon*: ſo *inferior Wits*, when they reflect on *higher Intellects*, leave a *Miſt* in their *Beames*. Had he liv'd in *Ignorance*, as moſt do, he might have paſt hence like the *laſt yeares Cloudes*, without any more Remembrance. But as I believe the *Truth* a maine *Branch* of that *End*, to which I was *born*; ſo I hold it my *Duty* to *vindicate him*, from *whom* I have receiv'd it. The *world* then being not able to *confute* this mans *Principles* by *Reaſon*, went about to do it by *Scandal*, and the *firſt Argument* they faſten'd on, was *that* of the *Jews* againſt his *Saviour*: *Thou art a Samaritan, and haſt a Divel.* The *Chief* in

this *Persecution* is *Cicognes*, and after him *Delrio* in his Fabulous Disquisitions. But *Paulus Jovius* stirr'd in the *Vomit*, who amongst other mens *Lives* hath put my *Author* to *Death*. It is done indeed Emphatically betwixt *Him*, and his *Poet*, whom he *hir'd* (it seems) to stitch *verse* to his *Prose*, and so *patch'd* up the *Legend*. *Quis* (sayth he) *in Henrici Cornelii Agrippæ sedato vultu portentosum Ingenium latuisse crediderit?* In his subsequent Discourse he states his *Question*, and returns my Authors *best parts* as a *Libell* on his *memorie*. But that which troubles him most of all is, *That Agrippa* should *prove* his *Doctrine* out of the *Scriptures*. Then he inculcates the solemn *Crambe* of his *Dog-Devill*, whose *Collar Emblematically* wrought with *Nails*, made the *Ruffe* to his *Familiar*. For a Close to the story, he *kills* him at *Lyons*, where being neer his *Departure* he unravell'd his *Magick* in this desperat Dismission,

missiõn, *Abi perdita Bestia, qui me totum perdidisti.* This is the most *grosse Lie*, and the least *probable* in every *circumstance* that ever was related. *Devils* use not to *quit* their *Conjurers* in the *day of Death*, neither will they at *such Times* be *exterminated*. This is the *hour* wherein *they attend* their *Prey*, and from *seeming servants* become *cruell Masters*. Besides, is it not most gross, That any should *dog* this *Devil* from *Agrippa's Lodging* to *Aravis*, where (sayth this Prelate) he plung'd himself? Certainly spirits passe away invisibly, and with that *dispatch* no mortall man can *trace* them. Believe *this*, & believe all the *Fables* of *Purgatory*. Now Reader, thou hast heard the *worst*, lend a just Eare, and thou shalt hear the *Best*. *Johannes Wyerus*, a profest Adversarie to *Ceremonial Magick*, and sometimes *secretary* to *Cornelius Agrippa*, in his *Demonomania* speaks thus. He wonders that some learned *Germans* and *Italians*

were not asham'd to *traduce his Master in their publick writings*. That he had a *Dog* whose *Call* was *Mounsieur* he confesseth: and this *Spaniell* during his service he us'd to *leade*, when *Agrippa* walk'd abroad, *in Loro ex pilis concinnato*. *At revera* (saith he) *Canis erat Naturalis Masculus*, To which also *Agrippa* coupl'd a *Bitch* of the same colour call'd *Madammoyselle*. It is confest he was *fond* of this *Dog*, as some men are, and having *divorc'd* his *first wife*, would suffer *him* for a *Sarcasm*, to sleep with him under the sheetes. In his *study* too, this *dog* would couch on the *Table* by his *Master*, whence this *great Philosopher*, *inter supellectilem Chartaceam certe insignem dalitescans*, sayth *Wyerus*, would not sometimes stir out for a *whole week together*. So studious was he for the *good of posterity*, who have but *coldly rewarded him* for his pains. I have observ'd also in his *Epistles*, that when he was resident at *Malines*,

Malines, his *Domesticks* us'd to give him an *account* in their *Letters* how *his dogg Far'd*; so *fond* was *he* of those *Creatures*. But to come to the rest of the Legend; *Paulus Iovius* tells you he died at *Lyons ignobili, & tenebroso in diversorio*: But *Wyerus*, who had *more Reason* to be *inquisitive* after his *masters death*, tells me he died at *Granople*, and that *in Domino*, not *desperatly* as his *Enemies* would have it. Here now was a *Joviall* stride from *Gratianopolis* to *Lugdunum*: Sure this *Paul* was a *scant Geographer*. But Reader, it is not my Intention to conceale any thing in this *matter*, know therfore that *Agrippa* had another *dog*, his *Filioli*: and this *last* died in more *respect* then *most* of his masters *Adversaries*. For my *author* by some *secret meanes* having strangely *qualified him*, divers *learned men* writ *Epitaphs* upon him, whereof some have been *published*, and are yet *extant*. Out of this *Fable* of the *Cerberus*

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Baptista Possevinus pumpt these verses.

Vivens quem cernis Tumulum, nè ferte meretur
Os placidum, stygis Rex fuit iste Lacus.
Quare etiam Custodē habuit, dū viveret, Orci,
Qui nunc in Tenebris præda daret Comitem.
Aſt Hic, ſi Ingeniū moderari ſciſſet, ad Auras
Tantum iſſet, Quantum Tartara nigra ſubit.

Thus have they *all-to-be-divell'd him*, but why may not *Trueth* run in *verſe*, aſwell as *ſcandal*?

Sic Agrippa *ingens*, duplici *quoq;* *ſufficit* Orbi,
Fractaque diverſas *Fabrica monſtrat* Opes.
Terram *Terra capit* Cœloque affinia *Cœlum*
Poſſidet: Hoc *vivus ſcripſerat ante* Sophos.
Naturam Natura trahit: *ſimilemq* Supernæ
Hanc animam, agnoſcit vita ſuperna *ſuam.*
Sic vivens, Morienſque Docet: *damque altus in* Aſtra
Tendit, vabet Magicas *parca vel ipſa* Manus.

Now

Now Reader, if thou wouldest be further satisfied in his *distaste* of *Black Magick*, I wish thee to read his most *Christian Invective* against the *German Conjurer* entertained in the *French Court*. Nay, so zealous, and *nice* of *Conscience* was *he*, that being sollicited by some Divines for a *Comment* on *Trismegistus*, he return'd them a *very tart answer*, referring all *true knowledge* to the *Scripture*. In a word, he did not onely hate *impious*, but *vain Arts*; For he lost the *Favour* of the *Queen-Mother*, because he would not be *imployed* by her in *Astrologie*. A *science* in whose *true naturall part*, which concernes *Generation* and *Corruption*, he was *skill'd* to a *miracle*: but *he* knew it was *bootles* to look *fatal Events* in the *Planets*, for *such* are not *written* in *Nature*, but in the *superior Tables* of *Predestination*. Having thus then sufficiently prov'd his *Integrity*,

I will

I will in a few words discover the *grounds* of his *persecution*. He was a *man reform'd* in his *Religion*, and had I the leasure to cite his *workes*, I could quickly prove *he was not of the Roman Church*. For in his Book *de vanitate scientiarum* he allows not of *Monks* and *Friars*, but calls them Sects, *Quibus caruit Ecclesia, cum fuit Optima*. And certainly that *notable Jest* of *his* on the *Cowle*, nettles the *Papists* to this Day. He disclaimes also their *Images*, their *Invocation* of *Saints*, their *Purgatory* and *Pardons*, and would have the *Laity* communicate *sub utraque specie*. He *corrects* the *Pope himself* sufficiently, and is utterly against the *Inquisition Office*. what also *his Opinion* was of *Luther*, is not hard to guesse out of his *Epistles*: For in a *letter* to *Melanthon* he hath these words. *Salutabis per me invictum illum Hereticum Martinum Lutherum, qui (ut*

tit Paulus in Actibus) *servit Deo suo secundum sectam quam vocant Hæresin.* Lastly, he was altogether for the *written word*, preferring it to *humane Constitutions*, which is *contrarie* to the *Papist*, who will not allow it to be the *Judge of Controversies*. This is the Man, and *thus qualified* at *Home*, howsoever the *world* hath *rendred* him *abroad*. Now for *his more mysterious Principles*, thou hast their *Maine* in this *Discourse*, which if thou canst apprehend, I know thou wilt *style* him in particular, as *Trismegistus* doth *Man* in *Generall*, *his term* : or as *Panætius* did his *Plato*, *Hominem Divinum*, *Sanctissimum*, *sapientissimum & Homerum Philosophorum*. But this *sluttish shuffle* fits not his *Memorie*, and Things fall from me now as *strictures*, not *Compositions*. I shall say nothing more, but

but leave thee to thy *Studies*, while I transſlate that *Epitaph* of *Platina*, to his *Tom. 6.*

Quiſquis es, ſi pius, Agrippam
Et ſuos ne vexes: Anguſte
Iacent, & ſoli volunt eſſe.

E. P.

ANIMA MAGICA ABSCONDITA.

TO build *Caſtles in the air*, is a *Common Proverb* with all *Men*, but a *Common Practice* with the *Peripatetick*s onely. I have oftentimes admir'd, That the very end and Reſult of their *Philoſophy* did not cleerly diſcover its falſity. It is a meer *Help to Diſcourſe*. *Moode* and *Figure* are their two pillars, their *Non ultra*: Their *Hepterchie* ends in a *Syllogiſm*, and the beſt profeſſour amongſt Them is but a ſcold well diſciplin'd. Their ſeven years ſtudie are ſeven years of Famine; They leave the *Soul not ſatisfied*, and are more a Dream then that of *Pharaoh*. For verily if the ſtage, and Reign of Dreams be no where

Gen.

where beyond *Fansie*, then the *Fansies* of these men being no where beyond their *Authors*, may rest on the same *Pillow*. This Sect then may be styl'd [illegible] : Their Conceptions are not grounded on any Reason existent in *Nature*, but they would ground Nature on Reasons fram'd, and princip'l'd by their own Conceptions. Their *Philosophie* is built on *generall empty Maxims*, Things of that stretch and *latitude* they may be applied to any Thing but conduce to the *Discovery of Nothing*. These are the first *Lineaments* of their *Monster*, and in reference to them, they have many *subordinate Errors*, which pretend a *Symmetrie* with their Fundamentalls, but in truth have none at all. These *inner Quillets* are so minc'd with Divisions and Distinctions, That their very patrons are dubious how to state them. I could compare their *Physiologie* to a *Chaste in Arras*, where there is much of similitude, but nothing of *Truth*. Tis the *Childe of Fancie*, a *Romance* in *Syllogisms*, a *Texture* of their *own Brain*, like that Cob-web *Campagnia*, which *Lucians Spiders* planted betwixt the *Moon*, and *Venus*. *Nature* in Generall (say They) is *Principium Motus, & quietis*. A Form is [illegible], a definition they know not what to make of, and the soul is [illegible], or *actus Corporis Organici*. These Two last Descriptions (for they are no *Substantial*

tial definitions) are ſuch *Riddles*, that I verily believe *Ariſtotle* made uſe of thoſe words ὕλη & ἀντίτυπον becauſe he would not diſcover his Ignorance in theſe points. For why ſhould a *Form*, be call'd ὕλη, or in what other Author can we find this ἀντίτυπον? But becauſe Nature in Generall, that is, in her *Active*, and *Paſſive* portions, namely *Matter* and *Form*, together with the *Soul* of man, are the main Fundamentals wherein to build a *Philoſophie*, and that this *Ariſtotle* is ſo *Sainted* by his *Clients*, that the *Divines of Collein* tell us, He was *præcurſor Chriſti in Naturalibus*, as *Johannes Baptiſta in Gratuitis*; I ſhall further examine theſe his Definitions, and acknowledge the Benefit when I finde it.

In the firſt place then, it may be thought I am beholding to this Man for telling me, that Nature is a Principle. So I may tell the Reader, The *Magician's paſſive ſpirit* is a principle, but if I tell him not what kind of ſubſtance it is, I will allow him ten years ſtudie, and if the *Sun* went back every day *ten Degrees* in his *Diall*, he ſhall not without a ſupernaturall aſſiſtance know what, or where it is. But you will reply: He tells me further, it is a principle cauſe of Bodies to move and reſt. I thank him for his Nothing. I deſire not to know what this Principle doth, for that is obvious to every Eye; but I would know what

it is, and therefore he may pocket his Definition. Again, you will object, he tells me not onely that Nature is a Principle, but that *Natura est Forma*, and by Consequence *Forma est Natura*. This is *Idem per Idem*, he retains me in a circle of notions, but resolves nothing at all *Essentially*. Besides, *Forma* in the *genuine scope* of the *Language* signifies the *outward Symmetrie*, or *shape* of a *Compound*. But the *Peripatetick*s who impose on *Tongs*, as they do on *Nature*, render it otherwise in their Books; and mistake the *effect* for the *cause*. I shall therefore take it in Their sense, and be content for once to *subscribe* to their *Comments*. *Forma* then in their Conception is the same with δύναμις πλαστική, or *vis Formatrix*, which *Aristotle* defines λόγος τοῦ εἶναι. I must confesse I do not understand him, and therefore I shall take him upon Trust, as his Disciples expound him. *Est enim* λόγος (saith *Magirus*) *quoniam absolvit, expolit, & informat Rem Naturalem, ut per eam una ab altera distinguatur*. This is an expresse of the Office and Effect of Formes, but nothing at all to their Substance, or Essence.

Now let us see what he sayth to the *Soul of Man*. The Soul (sayth he) is ἐντελέχεια that is in plain Terms *Consummatio*, or barbarously but *truely Finitura*, though his own followers falsly render it, *Actus Corporis Organici*.

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But this definition is cõmon to beaſts, & plants, & therfore he hath ſtumbl'd on another; *Anima eſt Principium quo vivimus, ſentimus, movemur, & Intelligimus.* Now both theſe *deſcriptions* concerne only the Operations and Faculties which the Soul exerciſeth in the Body, but diſcover not her *Nature*, or *Originall* at all. It was ingenuouſly done of *Galen*, who confeſs'd his Ignorance concerning the ſubſtance of the Soul, but this Fellow who had not ſo much honeſtie is voic'd *Prince of Philoſophers*, and the poſitions of more *glorious Authors* are examin'd by his *Dictats*, as it were by a Touch-ſtone; Nay the Scripture it ſelf is oftentimes wreſted, and forc'd by his Diſciples to vote a *Placet* to his Concluſions. It is a miſerable task to dwell on this *Ethnick*, to gather his *ſtraw* and *ſtubble* moſt of our Dayes, and after all to be no better acquainted with our ſelves, but that the *Soul* is the *Cauſe of Life, ſenſe, motion, and underſtanding*. I pity our *Cuſtomarie Ealers*, that we binde our ſelves over to a *Prentiſhip* of *Expence and ſtudy*, onely to compaſſe a few ſuperficiall Trueths which every *plow-man* knows without book. Verily Nature is ſo much a Teacher, that none can be ignorant in theſe Things: for who is ſo ſtupid as not to know the Difference between Life and Death, the abſence, and preſence of his Soul? Yet theſe very defi-

nitions, though look'd upon as rare, profound, Philosophicall Determinations, instruct us in nothing more. Away then with this *Peripatetickall Philosophy*, this *Vain Babling*, as S. *Paul* justly stiles it, for sure inough he had some Experience of it at *Athens*, in his Dispute about the *Resurrection*. Let us no more look on this *Olla Podrida*, but on that Spirit which resides in the Elements, for this produceth reall Effects by the subsequent *Rotations* of corruption & generation, but the spirit of Errour, which is *Aristotl's*, produceth nought but a multiplicity of Notions. Observe then, that this *Stagirit* and Nature are at a great distance, the One ends in works, the other in word: hi Followers refine the old Notions, but not the old Creatures. And verily the Mystery of their profession consists onely in their Termes: if their Speculations were expos'd to the world in a *plain dresse*, their sense is so empty, and shallow, there is not any would acknowledge Them for Philosophers. In some Discourses, I confesse they have Nature before them, but they go not the right way to apprehend her, They are still in Chase, but never overtake their Game: for who is he amongst Them, whose knowledge is so intire and regular, that he can justifie his Positions by Practice? Againe, in some Things they are quite besides the *Cushion*, they scold and squable

ſquable about Whymzies and Problems of their own, which are no more in Nature then *Lucian's Lychampters* or *Hippogrpians*. Now the Reaſon of their Errours is, becauſe they are Experienc'd in nothing but outward Accidents, or Qualities: and all the performance they can do in Philoſophie is, to pronounce a Body Hot, or Cold moyſt, or drie; But if they minde the Eſſentiall Temperament, they are groſly miſtaken in ſtateing theſe Qualifications for it is not the Touch or ſight that can diſcern Intrinſecal, true Complexions. A Body that is outwardly Cold to the Senſe, may be *hotter in Occulto* where the *genuine Temperament* lyes, then the *Sun* himſelf is *in Manifeſto*. But they know not the Providence of Nature how ſhe interpoſeth a different reſiſting *Quality* in the Circumference of every Thing, leſt the *Qualities* of *Ambient Bodies* ſhould conſpire in too great a meaſure with the Center, and ſo procure a Diſſolution of the Compound. Thus ſhe interpoſeth her paſſive refreſhing Spirit between the *Centrall Fire*, and the *Sulphur*; Again ſhe placeth the *Sulphur* between the *Liquor* of the *Cœleſtiall Luna*, and her *outward Mercurie*. A rare and Admirable *Texture*, infallibly proving, That none but *God onely wiſe*, who foreſaw the Conveniencies and Diſconveniencies of his Creatures, could range them in that ſa-

ving Order, and *Connexion*. But to go further with these *Peripateticks*: Their *Philosophy* is a kinde of *Physiognomy*, They will judge of invisible, Inward Principles, (Formes as they call them) which are shut up in the Closet of the Matter, and all this in perusing the outside, or Crust of Nature. 'Twere a foolish presumption, if a *Lapidarie* should undertake to state the value, or Lustre of a Jewell that is Lockt up, before he opens the *Cabinet*. I advice them therefore to use their Hands, not their Fansies, and to change their Abstractions into Extractions; for verily as long as they lick the shell in this fashion, and *pierce* not *experimentally* into the *Center* of *things*, they can do no otherwise then they have done they cannot know things substantially, but onely describe them by their outward effects and Motions, which are subject, and obvious to every Common Eye Let them consider therefore, That there is in Nature a Certain spirit which applies himself to the matter, and actuates in every Generation. That there is also a passive Intrinsecal principle where he is more immediatly resident then in the rest, and by mediation of which he communicates with the more gross, materiall parts. For there is in Nature a certain Chain, or subordinate propinquity of Complexions between Visibles, and invisibles, and this is it by which the superiour,

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ſpirituall Eſſences deſcend, and converſe here below with the *Matter*. But have a care leſt you miſconceive me. I ſpeake not in this place of the *Divine ſpirit*, but I ſpeake of a certaine *Art* by which a *particular Spirit* may be united to the *univerſall*, and *Nature* by conſequence may be ſtrangely *exalted*, and *multiplyed*. Now then, you that have your Eyes in your Hearts, and not your Hearts in your Eyes, attend to that which is ſpoken, and that I may exhort you to *Magick* in the Magicians phraſe, *Intellectu Cordis Audite*.

It is obvious to all thoſe whom Nature hath inrich'd with ſence, and convenient Organs to to exerciſe it That every body in the World is ſubject to a certain *Species* of Motion. Animals have their Progreſſive outward, and their Vitall Inward Motions. The Heavens are carried with that *ſpecies* which the Peripateticks call *Lation*, where by the way I muſt tell you, it proceeds from an *Intrinſecall Principle*, for Intelligences are fabulous. The *Aire* mooves variouſly, The *Sea* hath his Flux and Refluxe. *Vegetables* have their growth and augmentation, which neceſſarily inferre a Concoction; And finally the *Earth*, with her Mineralls and all other Treaſures, are ſubject to alteration, that is to Generation and Corruption. Now the Matter of it ſelfe being meerely Paſſive, and

furnished with no motive Faculty at all, wee must of necessity conclude that there is some other *inward Principle* which acts and regulates it in every severall *species* of motion. But verily it is not enough to call this *Principle* a Form, and so bury up the Riches of Nature in this narrow, and most absurd Formality. We should rather abstaine from Scribling, or study to publish that which may make something for the Authors Credit but much more for the benefit of the Readers. To be plaine then, this *Principle* is *Anima Mundi*, or the universall *spirit* of Nature. This *Anima* is retaind in the Matter by certaine other *Proportionate natures*, and missing a Vent, doth *Organizare Molem*. She labours what she can to resume her former Liberty, frames for her selfe a Habitation here in the Center, puts her *Prison* into some good order, and brancheth into the severall Members, that she may have more roome to act and imploy her *Facultues*. But you are to observe, that in every Frame there are 3 *leading Principles*. The first is this *Anima* whereof we have spoken something already. The second is that which is called *spiritus Mundi*, and this *spirit* is the *medium per quod Anima infunditur & movet suum corpus*. The third is a certaine *oleous ætheream water*: this is *Menstruum, & Matrix Mundi*, for in it all things

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are framed and preſerved. The *Anima* is a Compound *ex aura tenuiſſima, & luce ſimpliciſſima*. Hence that admirable Platonicall Poet ſtil'd it —— *Auras ſimplicis ignem*. Virg.

Neither ſhould you wonder that I ſay it is a Compound, for there is no *perfect ſpecificall Nature* that is ſimple and voyd of Compoſition, but only that of God Almighty. Truſt not then to *Ariſtotle*, who tells you, that the Elements are *Corpora ſimplicia*, for the contrary hath been manifeſted by abſolute, infallible Experience. The *Paſſive ſpirit* is a thinne aereal ſubſtance, the only immediate Veſtiment wherein the *Anima* wraps her ſelfe, when ſhe deſcends and applies to Generation. The *Radicall Vitall liquor* is a pure Cœleſtiall Nature, anſwering in Proportion and complexion to the *ſuperiour interſtellar Waters*. Now as ſoone as the Paſſive ſpirit attracts the *Anima*, which is done when the firſt link in the Chayne moves (of which we ſhall ſpeake in its due place) then the *æthereall water* in a moment attracts the *Paſſive ſpirit*, for this is the firſt viſible Receptacle wherein the *ſuperiour Natures* are *Concentrated*. The Soule being thus confined and impriſoned by lawfull Magick in this *Liquid Chryſtall*, the Light which is in her ſtreams thorough the Water, and then it is *Lux manifeſt è viſibilis ad oculum*, in which ſtate it is firſt

first made subject to the *Artist*. Here now lies the Mystery of the Magicians *denarius*, his most secret and miraculous *Pyramid*, whose first Vnity or *Cone* is alwaies in *Horizonte Eternitatis*, but his Basis or Quadrate is here below in *Horizonte Temporis*. The *Anima* consists of three Portions of light, and one of the *matter*. The *Passive spirit* hath two parts of the Matter, and two of the Light, wherefore it is called *Natura media*, and *Sphæra Equalitatis*; The Cœlestial Water hath but one portion of *Light* to three of the *Matter*. Now the Chaine of Descent which concernes the *spirituall parts*, is grounded on a similitude, or Symboll of Natures according to that Principle of *Osthanes* ἡ φύσις τῇ φύσει τέρπεται. For there being three Portions of Light in the *Anima*, and two in the Passive spirit, the *Inferiour* attracts the *Superiour*. Then there being but one Portion in the *Cœlestiall Nature*, and two in the Middle spirit; this solitary shining *Unity*, attracts the other *Binarius* to Fortifie and augment its selfe, as Light joynes with Light, or Flame with Flame, and thus they hang in a *Vitall magneticall Series*. Againe the Chayn of *Ascent* which concerne the *Matter*, is performed thus. The Cœlestiall nature differs not in substance from the Aereall Spirit, but only in Degree and Complexion; and the Aereall spirit differs

differs from the *Anima*, or Materiall part of the *Anima* in Conſtitution only, and not in Nature; So that theſe three being but one ſubſtantially, may admit of a *perfect*, *Hypoſtaticall Vnion*, and be carried by a certaine intellectuall Light in *Horizontem Mundi ſuper-ſupremi*, and ſo ſwallowed up of *Immortality*. But me thinks Nature complaines of a Proſtitution, that I goe about to diminiſh her Majeſty, having allmoſt broken her Seale, and expoſed her naked to the World: I muſt confeſſe I have gone very far, and now I muſt recall my ſelfe: For there is a neceſſity of reſerving, as well as publiſhing ſome things, and yet I will ſpeake of greater matters. The *Anima* though in ſome ſence active, yet is ſhe not ſo eſſentially, but a meer *Inſtrumentall Agent*, For ſhe is guided in her Operations by a *Spirituall Metaphyſicall Graine*, a Seed or Glance of *Light*, ſimple, and without any Mixture, deſcending from the *firſt Father of Lights*. For though his *full-ey'd* Love ſhines on nothing but *Man*, yet every thing in the World is in ſome meaſure directed for his Preſervation by a *ſpice* or *touch* of the *firſt Intellect*. This is partly confirmed by the Habitation and Reſidence of God: For he is ſeated *above all his Creatures*, to *hatch* as it were, and cheriſh them with *living Eternall Influences* which daily and hourely

hourely proceed from him. Hence he is call'd of the Cabalists *Cether*, and it answers to *Parmenides* his *Corona Ignea*, which he plac'd above all the *Visible spheares*. This *Flux* of *Immateriall powers*, Christ himself, in whom the *Fullnesse* of the *Godhead resided*, confirm'd, and acknowledged in the *Flesh*: For when the *diseased* touch'd his *Garment*, though the *presse* was *great*, he *questioned* who it was, adding this *Reason*, *I perceive* (said he) *that vertue is gone out of me*. But laying aside such *Proofs*, though the *Scripture* abounds in *Them*, let us consider the *Exercise*, and *practise* of *Nature* here below, and we shall finde her *Game such*, she can not *play it* without this *Tutor*. In the first place then, I would faine know *who taught* the *spider* his *Mathematicks*? how comes he to *lodge* in the *Center* of his *Web*, that he may *sally* upon all *Occasions* to any part of the *Circumference*? How comes he to *praemeditate*, and *forecast*? for if he did not first know, and imagine that there are *Flies*, whereupon he must *feede*, he would not watch for them, nor spin out his *Netts* in that *exquisite form*, and *Texture*. Verily we must needs confesse, that *he* who *ordain'd Flyes* for his *sustenance*, gave him also some *small light* to know, and *execute* his *Ordinance*. Tell me if you can, who taught the *Hare* to *Countermarch*, when she *doubles* her *Trace* in the

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pursuit to *confound* the *sent*, and *puzzle* her *persecutors*? who *counsels* her to *stride* from the *Double* to her *Form*, that her *steps* may be at a *greater distance*, and by consequence the *more difficult* to *finde* out? Certainly this is a *well order'd policy*, enough to prove that *God* is not *absent* from his *Creatures*, but that *Wisdom reacheth mightily from one end to another*, and that *his Incorruptible Spirit filleth all things*. *Wisd.*

But to speak something more immediatly apposite to our purpose. Let us consider the severall products that are in *nature*, with their admirable features and *symmetrie*. We know very well there is but one matter out of which there are form'd so many different shapes, and Constitutions. Now if the Agent which determinates, and figures the matter, were not a *discerning* Spirit, it were impossible for him to produce any thing at all. For let me suppose *Hyliard* with his *Pencill*, and *Table* ready to *pourtray* a *Rose*: if he doth not *inwardly apprehend* the very shape, and proportion of that which he intends to limne, he may aswell do it without his eyes, as without his *Intellectualls*. Let us now apply this to the Spirit which worketh in Nature. This moves in the *Center* of all things, hath the matter before him, as the *Potter* hath his *clay*, or the *Limner* his *colours*. And first of all he

exerci

exerciseth his *chymistry* in severall *Transmutations*, producing *Sinews*, *Veines*, *bland*, *flesh*, and *bones*: which work also includes his *Arithmetick*, for he makes the Joynts and all Integrall parts, nay, as *Christ* tells us, the very Hairs of our Heads, in a certain determinate Number; which may conduce to the beauty and motion of the *Frame*. Again in the outward *Lineaments*, or *symmetrie* of the *compound*, he proves himself a most regular *Mathematician*, proportioning Parts to Parts, all which Operations can proceede from Nothing but a *Divine*, *Intellectuall spirit*. For if he had not severall *Ideas* or *Conceptions* correspondent to his severall *Intentions*, he could not distinguish the one from the other: And if he were not sensible, if he did not foresee the work he doth intend, then the End could be no Impulsive cause, as the *Peripatetiks* would have it.

The Consideration of these severall offices which this spirit performs in Generation, made *Aristotle* himself grant, That in the Seeds of all Things there were *Virtutes similes Artificis*. We should therefore examine who weaves the flowers of Vegetables? who colours them without a pencill? who boles the branches upwards, and threds (as it were) their Roots downwards? for all these actions include a certain Artifice, which cannot be done without

Judge-

Judgement, and Diſcretion. Now our Saviour tells us, *My Father worketh hitherto*; and in another place, it is *God cloathes the Lilie of the Field* & again *not one Sparrow fals without your Father*. Verily this is the *Trueth*, and the *Teſtimony* of Trueth, notwithſtanding *Ariſtotle* and his *Problems*. Neither ſhould you think the *Divine Spirit diſparag'd* in being preſident to every generation, becauſe ſome Products ſeem poor, and contemptible: For verily as long as they conduce to the Glory of their Author, they are noble inough, and if you reflect upon *Egypt*, you will finde the baſeſt of his Creatures to extort a *Catholik Confeſſion* from the *Wizards*; *Digitus Dei eſt hic*, The *Finger of God is here*. That I may come *Exod.* then to the point, Theſe inviſible, *Centrall Artiſts* are Lights ſeeded by the firſt Light, in that *primitive Emanation*, or *fiat Lux*, which ſome falſly render *Fiat Lux*. For *Nature* is [illegible] of God, not a meer ſound or Command, but a ſubſtantiall active Breath, proceeding from the Creatour, and penetrating all things. God himſelf is [illegible]; and this is the only ſenſe wherein a Form may be defined [illegible]. I know this will ſeem harſh to ſome Men, whoſe *ignorant zeal*, hath made them *Adverſaries* to *God*, for they *rob him* of his Glory, and give it to his Creature, may

ſome-

ſometimes to fancies, and Inventions of their own. I wiſh *ſuch Philoſophers* to conſider, whether in the beginning there was any life, or wiſdom beyond the Creator, and if ſo, to tell us where. Verily (to uſe their own Term) they can never finde this *Ubi*. For they are gratious conceſſions, or Talents which God of his free will hath lent us, and if he ſhould reſume them, we ſhould preſently return to our firſt Nothing. Let them take heed therefore whiles they attribute Generation to Qualities; leſt the true Author of it, ſhould come againſt them with that charge, which he brought ſometimes againſt the *Aſſyrian*. *Shall the ax boaſt it ſelf againſt Him that heweth therewith? or ſhall the ſaw magnifie it ſelf againſt him that ſhaketh it? as if the Rod ſhould ſhake it ſelf againſt them that liſt it up, or as if the ſtaffe ſhould lift up it ſelf, as if it were no wood.* Let them rather caſhier their *Ariſtotle*, and the Errors wherewith he hath infatuated ſo many Generations. Let them approach with confidence to the Almighty God, who made the world, for none can give a better account of the work then the *Architect*. Let them not deſpair to attain his Familiarity, for he is a God *that deſires to be known*, and will *reveale himſelf* both for the *manifeſtation of his own glory*, and the *Benefit* of his *Creature*. There is no reaſon

Iſai.

reaſon then why we ſhould decline this great, and *glorious School-Maſter*, whoſe very Invitation ſpeaks more then an Ordinary Incouragement. *Thus ſaieth the Lord, the Holy One of Iſrael, and our Maker: Aſk me of things to come concerning my Sons, and Concerning the Work of my Hands Command you Me. I have made the Earth, and created man upon it; I, even my hand, have ſtretched out the Heavens, and all their Hoſtes have I commanded.* But it will be queſtion'd perhaps, how ſhall we approach to the Lord, and by what means may we finde him out? Truely not with words, but with workes, not in ſtudying ignorant *Heatheniſh Authours*, but in peruſing, and trying his Creatures: For in them Lies his ſecret path, which though it be ſhut up with thornes and Briars, with outward worldly Corruptions, yet if we would take the pains to remove this luggage, we might *Enter the Terreſtriall Paradiſe*, that *Hortus Concluſus* of *Solomon*, where God deſcends to walk, and drink of the ſealed Fountain. But verily there is ſuch a generall prejudice, ſuch a cuſtomary oppoſition of all Principles which croſſe *Ariſtotle*, That trueth can no ſooner ſtep abroad, but ſome *Sophiſt* or other flings Dirt in her Face. It is ſtrange that none of theſe Schoolmen conſider, how the ſe-

Isa. xlv.

verall distinctions, and divisions translated from *Logick* to *Divinity*, have set all Christendom on fire: How they have violated the Peace of many flourishing Kingdoms, and occasion'd more sects in Religion, then there are opinions in Philosophie. Most seasonable then and Christian is that Petition of Saint *Augustine*, *A Logicâ libera nos Domine!* And here I must desire the Reader not to mistake me: I do not condemn the Vse, but the Abuse of Reason, the many subtleties, and Fetches of it, which Man hath so applied, That truth and Errour are equally disputable. I am One that stands up for a *true Naturall knowledge* grounded as *Nature is*, on Christ Jesus, who is the true *Foundation* of all things visible, and Invisible. I shall therefore in this Discourse, touch neerly upon those mysteries, which some Few have delivered over to posterity in difficult, obscure termes, That if possible, the Majesty of trueth and the Benefit they shall receive from it, may settle Men in a new way, and bring them at last from vain, empty Fansies, to a Reall, sensible Fruition of Nature. *In Gen.*

You may remember how in my former discourse of the Nature of Man, I mention'd a certain triplicity of Elements according to their severall Complexions in the severall Regions of the world. I shall now speak of another triplicity

city much more obſcure and myſticall, without which you can never attain to the former, for theſe three principles are the *Clavis* of all *Magick*, without whoſe perfect Knowledge you can never truely underſtand the leaſt *Idioms* in *Nature*. The firſt Principle is *One in One*, and *One from One*. It is a pure, white *Virgin*, and next to that which is moſt pure, and ſimple. This is the firſt created vnity. By this all things were made, not actually, but Mediately, and without This, Nothing can be made either *Artificiall* or *Naturall*. This is *Lux Dei, & ſtellarum*. By mediation of this, there is a deſcent from *One* into *Four*, and an aſcent from *three by four* to the *inviſible, ſupernaturall Monas*. Who knows not *This*, can never attain to the *Art*, for He knows not what he is to look for. The ſecond Principle differs not from the *firſt* in ſubſtance and dignity, but in *Complexion* and Order. This *ſecond* was the *firſt*, and is ſo ſtill Eſſentially, but by *adheſion* to the *Matter* it contracted an impurity, and ſo fell from its *firſt unity*, wherefore the *Magicians* ſtile it *Binarius*. Separate therefore the *Circumference* from the *Center per Lineam Diametralem*, and there will appear unto thee the Philoſophers *Ternarius*, which is the third *Principle*. This third is properly no principle, but a product of *Art*. It is a *various* Nature, Compounded in one ſence, and Decompounded in

another, consisting of Inferior and superior *powers*. This is the Magicians *Fire*, This is *Mercurius Philosophorum*, *celeberrimus ille Microcosmus*, *& Adam*. This is the *Labyrinth* and *Wild* of *Magick* where a *world* of *students* have *lost themselves*: a *thing* so *confusedly* and *obscurely* handled by such as knew it, that it is altogether impossible to find it in their *Records*. There is no late writer understands the *full Latitude*, and *universality* of this *Principle*, nor the genuine *Metaphysicall use* thereof. It moves here below in shades and *Tiffanies*, above in *whites ætherealL Vestures*; neither is there any thing in Nature expos'd to such a *publique prostitution* as *this* is, for it *passeth* thorough all hands, and there is not *any Creature* but hath the *use* Thereof. This *Ternarius*, being reduc'd *per Quaternarium* ascends to the *Magicall Decad*, which is *Monas Unitissima*, in which state *Quacunque vult . potest*; for it is *united* then *per Aspectum* to the *first*, *eternall Spirituall unity*. But of these Three, hear the *Oracle* of *Magick*, the great, and solemn *Agrippa*. "Quatuor itaque quæ diximus sunt Elementa, "sine Quorum notitiâ perfectâ nullum in Ma- "giâ producere possumus effectum. Sunt au- "tem Singula Triplicia, ut sic Quaternarius "compleat Duodenarium: & per septenarium "in Denarium progrediens ad supremam Uni-

"tatem,

" tatem, unde omnis Virtus, & mirabilis ope-
" ratio dependet, fiat progreſſus. Primo igitu
" ordine Elementa pura ſunt, Quæ nec Compo-
" nuntur, nec mutantur, nec patiuntur commix-
" tionem, ſed Incorruptibilia ſunt, & non a qui-
" bus, ſed per quæ omnium naturalium rerum
" Virtutes producuntur in Effectum. Virtutes
" Illorum a Nullo explicari poſſunt quia in om-
" nia poſſunt omnia. Hæc qui ignorat, ad nul-
" lam mirabilium Effectuum operationem per-
" tingere poteſt. Secundi Ordinis Elementa
" Compoſita ſunt, multiplicia, & Varia, & im-
" pura, reducibilia tamen per Artem ad puram
" ſimplicitatem, quibus tunc ad ſuam ſimplici-
" tatem reverſis virtus eſt ſuper omnia comple-
" mentum dans omnium operationum occulta-
" rum, & operationum naturæ: hæc ſunt fun-
" damentum totius Magiæ naturalis. Tertii or-
" dinis Elementa, hæc primò & per ſe non ſunt
" Elementa, ſed Decompoſita varia, multiplicia,
" & inter ſe invicem permutabilia: Ipſa ſunt in-
" fallibile Medium, ideoque vocantur media
" Natura, ſive Anima mediæ naturæ; pauciſ-
" ſimi ſunt, qui illorum profunda Myſteria in-
" telligunt. In ipſis per certos Numeros, gradus,
" & ordines eſt Conſummatio omnis Effectus
" in quacunque re Naturali, Cœleſti, & ſuper-
" cœleſti, miranda ſunt, & plena myſteriis quæ
" operari poſſunt in Magiâ tam Naturali, quam

" Divina: per ipsa enim omnium rerum ligatio-
" nes, etiam solutiones, & Transmutationes, &
" Futurorum cognitio & prædictio, etiam Ma-
" lorum Dæmonum Exterminatio, & Bono-
" rum Spirituum conciliatio ab Illis descendit.
" Sine his igitur Triplicibus Elementis, eorun-
" demque cognitione, nemo confidat se in oc-
" cultis Magiæ, & naturæ scientiis quicquam
" posse operari. Quicunque autem hæc in illa,
" impura in pura, Multiplicia in Simplicia redu-
" cere noverit, Eorundemque Naturam, Virtu-
" tem, potestatem in Numero, gradibus, & or-
" dine sine Divisione substantiæ discernere sci ve-
" rit: Is facile obtinebit omnium naturalium re-
" rum & cœlestium secretorum scientiam, & o-
" operationem perfectam. This is He with the *black Spaniell*: or rather, This is he *Qui ab ineunte ætate semper circa mirabilium Effectuum, & plenas Mysteriorum operationes Curiosus, in trepidusque extitit Explorator.* Now *Joan. Trith.* for your further Instruction hear also the *Dark Disciple* of the more dark *Libanius Gallus*. Primum principi-
' um in uno consistit, non a quo, sed per Quod
' omnis mirandorum naturalium virtus produ-
' citur in Effectum: per Quod diximus, quia
' Purum ab uno procedens non componitur,
' neque mutatur. Ad ipsum a Ternario & qua-
' ternario fit ad Monadem progressus, ut com-
pleatur

'pleatur Denarius: per, ipſum enim eſt Numeri
'regreſſus ad unum, ſimul deſcenſus in ternarior,
'& Aſcenſus in Monadem. Impoſſibile eſt
'compleri Denarium, niſi per ipſum: Monas in
'Triade læta convertitur. Omnes hoc princi-
'pium poſt principium Monadis Ignorantes
'nil in Ternario proficiunt, nec ad ſacrum qua-
'ternarium pertingunt. Nam etſi ſapientum
'Libros omnes habeant, ſyderum curſus, virtu-
'tes, poteſtates, operationes & proprietates per-
'fecte cognoſcant, ipſorumque imagines, Annu-
'los, & Sigilla & ſecretiſſima quæque ad plenum
'intelligant, nullum tamen mirandorum conſe-
'qui poſſent in ſuis operationibus effectum, ſine
'hujus principii a principio cognitione, in prin-
'cipium; unde omnes quotquot vidi in Magiâ
'Naturali Operantes aut nihil conſecuti ſunt,
'aut ad vana, frivola, & ſuperſtitioſa, poſt lon-
'gas & inutiles operationes deſperatione pro-
'lapſi ſunt. Principium vero ſecundum ordine
'non Dignitate quidem a Primo ſeparatum
'quod unum exiſtens facit Ternarium, eſt quod
'operatur miranda per Binarium. In uno eſt
'enim unum, & non eſt unum, eſt ſimplex, & in
'Quaternario componitur: Quo purificato per
'Ignem in ſole Aqua pura egreditur, & ipſum ad
'ſuam ſimplicitatem reverſum, Complementum
'operanti monſtrabit occultorum. Hic Cen-
'trum eſt totius Magiæ naturalis, cujus circum-

ferentia ſibi unita circulum repræſentat immenſus ordo in infinitum: Virtus ejus ſuper Omnia purificata, & ſimplex minor Omnibus, Quaternario ſuper gradu compoſita. Quaternarius autem Pythagoricus numerus Ternario ſuffultus, ſi ordinem gradumque obſervat purificatus puruſque in uno ad Binarium in Ternario miranda & occulta Naturæ operari poteſt. Hic eſt Quaternarius in cujus menſurâ Ternarius Binario conjunctus in uno cuncta facit, quæ mirabiliter facit. Ternarius ad unitatem reductus per aſpectum omnia in ſe continet, & quæ vult poteſt. Principium tertium per ſe non eſt principium, ſed inter ipſum & Binarium eſt finis omnis ſcientiæ & Artis myſticæ, ac infallible Medii Centrum: in alio quam in ipſo facilius non erratur, quoniam paucissimi vivunt in Terris qui profunda ejus intelligant: Varium eſt compoſitum, & per ſeptenarium in Ternarium octies multiplicatum conſurgens & manens fixum. In ipſo eſt conſummatio Numeri, graduum, & ordinis: per hoc omnes Philoſophi, occultorum naturæ veri Inquiſitores mirabiles effectus conſecuti ſunt; per ipſum ad ſimplex Elementum in Ternario reductum ſubito fiunt infirmitatum curæ miraculoſæ, & naturaliter omnium ægritudinum: opuſque in Magia Naturali & præternaturali operantis conſequitur Effectum per diſpoſitionem quaternarii,

ternarii. Prædictio futurorum per ipſum verificatur, Occultorumque inſinuatio, non aliunde quam per ipſum a Natura percipitur. Hoc uni-
'co Medio ſecretum Naturæ aperitur Alchimi-
'ſtis, ſine quo nec Intellectus Artis acquiritur,
'nec operationis Effectus invenitur. Errant,
'crede mihi, Errant omnes, qui ſine iſtis Tribus
'Principiis quicquam operari in occultis Na-
'turæ Scientiis Se poſſe confidunt. Thus far *Trithemius* where for thy better underſtanding of him I muſt inform thee there is a *twofold Binarius*, *Lucis*, & *Confuſionis*: but peruſe *Agrippa* ſeriouſly *de ſcalis Numerorum*, and thou mayſt apprehend all, for our *Abbot* borrowed this *Language* from *Him*, the *peruſall* of *whoſe Books* he had, before he *publiſh'd* any thing in this *Nature* of his *own*. Now for thy further Inſtruction go along with me, not to *Athens* or *Stagyra*, but to that *Secretary* and *Pen-Man* of *God Almighty*, who ſtood in a *Cleft* of the *Rock*, when he made all his *Goodnes* to paſſe before *him*. I am certain the *world* will wonder I ſhould make uſe of *Scripture* to eſtabliſh *Phyſiologie*, but I would have them know that all *ſecrets Phyſicall* and *Spirituall*, all the *cloſe Connexions*, and that *myſterious Kiſſe of God* and *Nature* is clearly and punctually diſcovered there. Conſider that *mercifull myſtery* of the *Incarnation* wherein the *fullneſſe* of the *Godhead*

head was *incorporated*, and the *Divine Light* united to the *Matter* in a far *greater measure* then at the *first Creation*. *Consider* it I say, and thou shalt finde, that *no Philosophie* hath perfectly united *God* to his *Creature*, but the *Christian*, wherefore also it is the onely *true Philosophie*, and the onely *true Religion*: for without this *union* there can be neither a *naturall Temporall*, nor a *Spiritual eternall Life*. *Moses* tells us that in the beginning *God* created the *Heaven* and the *Earth*, that is the *Virgin Mercurie* and the *virgin Sulphur*. Now let me advice you not to trouble your selves with this *Mercurie*, unlesse you have a *true friend* to instruct you, or an Expresse Illumination from the *first Author* of it, for it is a Thing attain'd *Arte mirabili*. Observe then what I shall now tell you. There is in every star, and in this *Elementall world* a certain *principle* which is *Ros solis*. These *two* in their *Coition* do *emittere semen*, which *seed* is carried in the *womb* of *Nature*: But the *ejection* of it, is perform'd *invisibly*, and in a *Sacred silence*: for this is the *conjugall mysterie* of Heaven and Earth, their *Act* of *Generation*, a thing done in *private* between particular *Males* and *Females*, but how much more think you, between the *Two universall Natures*; Know therefore that it is impossible for you to *extract*, or *receive* any *seed* from the

Sun

Sun, without this *Feminine Principle*, which is the *Wife* of the *Sun*. Now then my *ſmall Sophiſters* of the *ſtone*, you that *conſume* your *time* and *ſubſtance* in making *waters* and *Oyles* with a durty *Caput Mortuum*: You that deal in *Gold* and *Quick-ſilver* being infatuated with the *Legends* of ſome *late* and *former Mountebanks*: Conſider the *laſt end* of ſuch men Did they obtain any thing by it but *diſeaſes* & *Poverty*? Did they not in their old age *Inveterati dierum malorum*, fall to *Clipping* and *Counterfeiting* of *Coyne*? and for a *Period* to their *Misery* did they not die in *Deſpair*, which is the *Childe* of *Ignorance*? Know then for certain That the *Magicians Sun* and *Moon* are *two univerſall Peeres Male* and *Female*, a *King* and *Queen Regents*, alwayes *young*, and never *old*. Theſe *two* are *Adaquate* to the *whole world*, and *coextended* thorough the *univerſe*. The *one* is not without the *other*, God having *united* them in his work of *Creation* in a *ſolemn Sacramentall union*. It will then be a hard and difficult Enterpriſe to *rob* the *Husband* of his *wife*, to *put thoſe aſunder*, whom *God himſelf* hath *put together*: for they *ſleep both* in the *ſame Bed*, and he that *diſcovers* the *one* muſt needes *ſee* the *other*. The *Latus* betwixt theſe two is ſo *great*, That if you uſe this *Virgin kindly*, ſhee will *fetch back* her *Cupid*, after he hath *aſcend-*

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ed from her *in wings of Fire.* Observe moreover that *Materiall Principles* can be multiplyed but *materially*, that is by *addition of parts*, as you see in the *Augmentation* of *Bodies*, which is perform'd by a *Continuall Assumption of Nutriment* into the *stomack*, but it is not the *Body* that *transmutes* the *Nutriment* into *flesh* and *blood*, but that *spirit* which is the *life* and *light* of the *Body*. Materiall Principles are *passive*, and can neither *alter* nor *purifie*, but well may they *be altered*, and *purified*: neither can they *communicate themselves* to another substance beyond their own *extension* which is *finite* and *determinate*. Trust not *those Impostors* then who tell you of a *Sulphur Tingens*, and I know not what *Fables*; who *pin* also that *new* and *narrow name* of *Chemia*, on a *science* both *Ancient* and *Infinite*. It is the *light onely* that can be *truely multiplied*, for this *ascends to*, and *descends from* the first Fountain of *Multiplication*, and *Generation*. This *Light* applied to any Body whatsoever *exalts* & *perfects it in suo genere*. If to *Animals*, it exalts *Animals*, if to *Vegetables*, *Vegetables*, if to *Minerals*, it refines *Minerals*, *and* translates them from the *worst* to the *best Condition*. Where *note* by the way, that *every Body* hath *passive principles* in *it self*, for this *light* to *work upon*, and therefore needs not *borrow* any from *Gold*, or *silver*. Consider

ſider then *what it is* you ſearch for, you that hunt after the *Philoſophers ſtone*, for *Ejuſdem eſt Tranſmutare, cujus eſt Creare*: you ſeek for that which is moſt high, but you look on that which is *moſt Low*. Two things there are which every *good Chriſtian* may, and ought to look after, *Verum, & Neceſſarium. Truth* is the *Arcanum*, the *Myſtery & Eſſence* of all Things: for every *ſecret* is *trueth*, and every *ſubſtantiall trueth* is a *ſecret*. I ſpeak not here of *outward Hiſtoricall trueths*, which are but *Relatives* to *Actions*, but I ſpeak of an *inward Eſſentiall Trueth* which is *Light*, for *Light* is *the Trueth*, and it diſcovers *Falſhood* which is *Darkneſſe*. By this *trueth* all that which is neceſſary may be *compaſs'd*, but *never* without it. I preferred wiſdom (ſaid the wiſe King) before Sceptors and Thrones, and eſteemed Riches nothing in compariſon of her. Neither compared I unto her any precious ſtone, becauſe all Gold in reſpect of her is as a little ſand, and ſilver ſhall be counted as Clay before her. I loved her above health and beauty, and choſe to have her inſtead of *light*, for the *light* that commeth from her *never goeth out*. All *good things* came to me *together with her*, and *Innumerable Riches in her hands*. And I rejoyced in them all, becauſe *wiſedom goeth before them*, and I knew not that *ſhe* was

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'the *Mother* of them. If *Riches* be a *'Poſſeſ-*
'*ſion* to be *deſired* in this *Life*, what is *Richer*
'then Wiſedom that *worketh all things?* For
'ſhe is privy to the *myſteries* of the *knowledge*
'of *God*, and a *lover* of his *works*. God hath
'granted me to ſpeak as I would, and to *con-*
'*ceive* as is meet for the things that are given
'me: becauſe it is *he* that *leadeth unto Wiſdom*,
'and *directeth* the *wiſe*, For in *his hand* are
'both *we* and our *words*, all *wiſdom* alſo, and
'*knowledge of workmanſhip*. For he hath given
'me *certain knowledge* of the things *that are*,
'namely to *know* how the *world was made*, and
'the *Operation* of the *Elements*. The *begin-*
'*ning*, *ending*, and *middeſt* of the *Times*, the
'*alterations* of the *turning* of the *Sun*, and the
'*Change* of *ſeaſons*. The *Circuit* of *yeres*, and
'the *poſition* of *ſtars*. The *Natures* of *living*
'*Creatures*, and the *furies* of *wild Beaſts*, the
'*violence* of *winds*, and the *reaſonings* of *Men*;
'the *Diverſities* of *Plants*, and the *vertues* of
'*roots*. And all ſuch *things* as are either *ſecret*
'or *manifeſt*, them I *know*. *For* wiſdom which
'is the *worker* of *all things taught me*. For in
'her is an *underſtanding ſpirit*, holy, onely be-
'gotten, manifold ſubtil, lively, clear, undefi-
'led, plain, not ſubject to hurt, *loving the thing*
'that is *good*, quick, which cannot be letted,
'ready to do *good*, *Kinde to Man*, ſtedfaſt, free

'from

from Care, *having all power*, overſeeing *all* 'things, and *going thorough* all underſtanding, pure, and moſt ſubtill *Spirits*. For *wiſdom* 'is *more moving* then any *motion*, ſhe *paſſeth*, 'and *goeth thorow all Things* by reaſon of *her* 'pureneſſe. For *ſhe* is the *Breath* of the *power* 'of *God*, and a *pure Influence* flowing from 'the *Glory* of the *Almighty*, therefore can no 'defiled thing fall into her. For ſhe is the 'brightneſſe of the *everlaſting light*, the *unſpotted mirror* of the *power* of *God*, and the *image* 'of his *goodneſſe*. And being but *One* ſhe *can* 'do *all things*, and *remayning in her ſelf* ſhe 'maketh *all things new*, and in *all* Ages entting 'into *Holy Souls*, ſhe maketh them *friends* of 'God, *and Prophets*. For *God* loveth *none* but 'Him that *dwelleth with wiſdom*. For ſhe is 'more beautifull then the *Sun*, and above all 'the *Order of ſtars*, being compared with the 'Light, ſhe is found *before it*. For after this 'commeth *Night*, but *Vice* ſhall not *prevail* againſt *Wiſdom*. Thus *Solomon*, and again a *greater* then *Solomon*; *Firſt ſeek you the Kingdom of* God, *and all theſe Things ſhall be given you*. For of a trueth *Temporall bleſſings* are but *uſhers* to the *Spirituall*, or to ſpeak more plainly, when once we *begin* to *love* the *Spirit*, then he *ſends us* theſe things as *Tokens* and *pledges* of his *Love*, For *Promotion* comes neither from the

Eaſt

East nor from the West, but from God that giveth it. Verum (ſaith One) eſt eſſe, a quo nihil abeſſe cuiq; nil adeſſe multoq; minus obeſſe poteſt. Neceſſariũ id omne, quo carere nõ poſſumus. Veritas itaq; ſũma virtus eſt, ac inexpugnabile Caſtrum, pauciſſimis inhærentibus Amicis, at innumeris obſeſſum inimicis, paulo minus quam toti mundo nunc inviſum, ſed inſuperabile Pignus iis qui poſſident illud. Hac in Arce verus & indubitatus Philoſophorum Lapis, & Theſaurus continetur, qui non eroſus a tineis, nec perfoſſus a furibus, manet in æternum cæteris diſſolutis omnibus, multis in Ruinam poſitus, aliis ad ſalutem. Hæc eſt res vulgo viliſſima, ſpreta plurimum, & exoſa, non tamen odibilis, at amabilis, & preciosa ſupra Philoſophis, ſupra Gemmas, & aurum obrizon: Omnium amatrix, omnibus ferme inimica, ubiqué reperibilis, & a pauciſſimis, quaſi nullis, inventa, per vicos acclamans omnibus, Venite ad mé omnes qui quæritis, & Ego vos ducam in veram ſemitam. Hæc eſt res illa tantum a veris prædicata Philoſophis, quæ vincit omnia, nec ab ulla re vincitur, Corpus, & Cor omne durum & ſolidum penetrans, ac omne molle conſolidans, & ab omni duro reſiſtendum confirmans. Nobis omnibus ſe facit obviam, & non videmus eam, vociferans, & alta voce dicens, Ego ſum via veritatis, tranſite per me: quia non eſt alius

ad

ad vitam tranſitus, & nolumus eam audire. O-
dorem ſuavitatis emittit, ſed non percipimus
eum. Dapibus ſeſe nobis liberaliter in ſua vita-
'tem offert indies, & non deguſtamus eam.
'Blande nos ad ſalutem trahit, & ejus tractui
'reſiſtentes, ſentire nolumus. Quoniam facti
'ſumus ſicut lapides, oculos habentes & non vi-
'dentes, aures habentes & non audientes, nares
'non olfacientes habentes, ore linguaque muni-
'ti non deguſtantes, neque loquentes, manibus
'& pedibus nil operantes, nec ambulantes. O
'miſerum tale genus Hominum quod lapidibus
'non eſt præſtantius imò longe inferius eo, quod
'hoc, non Illi rationem datum ſunt operationum
'ſuarum! Tranſmutemini (inquit) tranſmute-
'mini de lapidibus mortuis in Lapides vivos
'philoſophicos. Ego ſum vera Medicina, corri-
'gens & tranſmutans id quod non eſt amplius,
'in id quod fuit ante Corruptionem, ac in
'Melius ac id quod non eſt, in id quod eſſe de-
'bet. Ecce præ foribus conſcientiæ veſtræ ſum
'Noctes ac Dies pulſans, & non aperitis mihi,
'tamen expecto mitis, nec a vobis irata recedo,
'ſed patiens injurias ſuſtineo veſtras, cupiens
'per patientiam ad eam exhortando vos ducere.
'Venite iterum, atque ſæpius iterum venite, Qui
'ſapientiam quæritis & emite gratis, non auro
'nec Argento, minus laboribus pro is, quod
'vobis offertur ultro. Sonora vox, ſua is, & gra-

'ta Philosophantium auribus. O Fons divitia-
'rum Inexhaustibilis veritatem & Justitiam si-
'tientibus! O Desolatorum Imperfectioni sola-
'tium! Quid ultra quæritis Mortales anxii?
'Cur infinitis animos vestros curis exagitatis
'Miseri? Quæ vestra vos excæcat Dementia,
'quæso? Cura in vobis, non ex Vobis sit omne
'quod extra vos, non apud vos quæritis. Pro-
'prium hoc solet esse vulgi vitium, ut Propria
'contemnens, aliena quæ sunt, semper appetat.
'Proprium hic pro nobis appropriari summus,
'nam ex nobis ipsis nihil habemus Boni, sed si
'quid habere Boni possumus, ab eo qui solus est
'Bonus, ferinus acceptum: è Contra quod ha-
'bemus Mali, nobis ipsi nos appropriavimus, ex
'alieno malo per inobedientiam. Proprium er-
'go nihil Homini est ex suo præterquam Malū
'quod possidet: Quod ex Bono Bonum habet,
'non ex seipso, sed contributo proprium habet,
'ex Bono cum recipit tamen. Lucet in nobis
'(licet obscure) Vita Lux hominum tanquam
'in Tenebris, quæ non ex nobis est, sed ab eo
'cujus est. Hic Illam planta vit in Nobis, ut in
'ejus Lumine, qui lucem inhabitat inaccessibi-
'lem, videremus Lumen, & hoc Cæteras ejus
'præcelleremus Creaturas: Illi similes hac ra-
'tione facti, quod scintillam sui luminis dederit
'nobis. Ist igitur veritas non in nobis quæren-
'da, sed in imagine Dei, quæ in Nobis est.

This

This is He to whom the Brothers of R. C. *gave the Title of Sapiens, and from whoſe writings they borrowed moſt of their Inſtructions* ad Candidatum quendam Germaniæ. *But that you may the better underſtand how to come by this ſtone, hear what he ſpeaks in another place.* 'Non prius incipit vera Cognitio, 'quam perennium & Labilium, cum vitæ, tum 'Interitus oblatâ comparatione, ſelegat anima 'cum animo jungi, delectatione majori tracta 'hujus, quam Corporis. Ex eâ Cognitione Mens 'oritur, & Corporis voluntaria ſeparatio ſumit 'exordium, cum anima reſpiciens ex unâ Cor-'poris fæditatem & interitum, ex alterâ parte 'præſtantiam & fœlicitatem animi perpetuam, 'cum iſto (divino ſic diſponente ſtatu) connecti 'cupit, altero penitus neglecto, ut hoc ſolum 'appetat, quod a Deo concluſum eſſe videt in 'ſalutem & Gloriam. Corpus in amborum jam 'unitorum unionem condeſcendere cogitur. Hæc 'eſt admirabilis illa Philoſophorum tranſmu-'tatio Corporis in Spiritum & hujus in corpus, 'de quâ Dictum nobis relinquitur a Sapienti-'bus: Fac Fixũ Volatile, & volatile fac Fixũ, ut 'habeas magiſterium noſtrum: (intellige) fac de 'pertinaci copore Tractabile, quod animi præ-'ſtantiâ cum animâ conveniente conſtantiſſi-'mum fiat corpus ad omnia ſuſtinen m exa-'mina. Probatur enim aurum igne, quo repro-

'batur omne quod aurum non eſt. O præ-
'ſtantiſſimum Philoſophorum aurum, quo
'ditantur ſapientiæ filii, non Illo quod cu-
'ditur: Adeſte qui Theſaurum Philoſopho-
'rum tam vario Conatu quæritis, reproba-
'tum a vobis Lapidem cognoſcite, prius quis
'ille ſit antequam quæratur. Mirum eſt ſuper
'omne miraculum, quod quiſpiam appetat i-
'gnotum ſibi: fatuum certè videtur id ab ho-
'minibus quæri, cujus Veritatem non norunt
'inveſtigante, quia nihil in eo ſpei relinquitur.
'Suadeo quibuſvis ergo perquirentibus, ut co-
'gnoſcant prius ejus quod quærunt, veram exi-
'ſtentiam antequam quærant: ſic eos laboribus
'fruſtrari non continget. Sapiens quærit quod
'amat, nec amare poteſt quod non cognoſcit a-
'lioquin Inſipiens eſſet; Ex cognitione igitur
'natus eſt amor omnium Veritas, quæ ſola vi-
'get in omnibus veris Philoſophis. *Thus He,*
'*and again*: Fruſtra laboratis omnes abdito-
'rum Naturæ ſecretorum Indagatores, cum a-
'liam ingreſſi viam, Terrenorum virtutes per
'Terrena detegere conamini. Diſcite igitur
'Cœlum per Cœlum, non per Terram, ſed hu-
'jus per illius, virtutes cognoſcere. Nemo enim
'aſcendit in Cœlum quod quæritis, niſi qui de
'Cœlo (quod non quæritis) deſcendit, prius il-
'lumini: eum. Incorruptibilem quæritis medi-
'cinam, quæ Corpora nedum a Corruptione

'tranſ-

'tranſmutet in verum Temperamentum, ſed
'etiam temperata diutiſſime conſervet: talem
'alibi quam in Cælo reperire non poteritis un-
'quam. Cœlum virtute ſuâ, per inviſibiles ra-
'dios in Terræ Centrum undique concurrentes,
'omnia penetrat Elementa, & Elementata ge-
'nerat, fovetque Nemo in ſeipſo, ſed in ſui ſimi-
'li, quod etiam ex ipſo ſit, generare poteſt. Fœ-
'tus etiam promiſcuus utriuſque parentis in ſe
'Naturam ita retinet, ut in eo parens uterque
'potentia & actu ſit reperibilis. Quis hærebit
'amplius niſi lapis in Generatione Philoſophi-
'câ? Diſce ex Teipſo, quicquid eſt in Cœlo, &
'in Terrâ cognoſcere, ut ſapiens fias in omni-
'bus. Ignoras Cœlum & Elementa prius Unum
'fuiſſe, Divino quoque ab invicem artificio ſepa-
'rata, ut & Te, & omnia generare poſſent? ſi
'hoc noſti, reliquum & Te fugere non poteſt,
'aut Ingenio cares omni. Rurſus in omni gene-
'ratione talis ſeparatio eſt neceſſaria qualem de
'te ſupra dixi fiendam, antequam ad veræ Phi-
'loſophiæ ſtudia velum applices. Ex aliis nun-
'quam unum facies, quod quæris, niſi prius ex
'Teipſo fiat unum quod audiſti. Nam talis eſt
'voluntas Dei, ut pii pium conſequantur Opus
'quod quærunt, & perfecti perficiant aliud cui
'fuerint intenti. Malæ voluntatis hominibus
'nihil præter quod ſeminaverint, datur metere:
imo quod magis eſt, perſæpe bonum eorum

'ſemen in Lolium, propter eorum Malitiam 'convertitur. Fac igitur ut Talis evadas, quale tuum eſſe vis, quod quæſieris opus. This is now the true *Eſſential myſtery* of *Regeneration*, or the *Spiritual Death*. This is, and ever was the onely *ſcope*, and *upſhot* of *Magick*, But for your further Inſtruction ruminate this his other myſticall ſpeech.

'Agitedum igitur anima mea, corpuſque 'meum: ſurgite nunc, animum ſequamini ve- 'ſtrum. Aſcendamus in montem hunc excelſum 'nobis oppoſitum, de cujus cacumine vobis o- 'ſtendam iter hoc bivium de quo per Nubem, '& ſine lumine locutus eſt Pythagoras. Nobis 'aperti ſunt oculi, tum prælucet ſol pietatis & 'Juſtitiæ, quo duce non poſſumus à via veritatis 'deflectere. Volvite primum oculos ad detram, 'ne videant vanitatem, antequam ſapientiam 'perceperint. Videtiſne relucens illud, & Inex- 'pugnabile Caſtrum? In eo ſe continet Philo- 'ſophicus amor, de cujus Fonte fluunt Aquæ vi- 'væ, quas qui deguſtarit ſemel, non ſitiet vani- 'tatem amplius. Ab eo loco tam amæno, ſua- 'vique recta progrediendum eſt ad amæniorem, 'in quo Sophia moram trahit: de cujus etiam 'fonte ſcaturiunt Aquæ primis longe fæliciores, 'quas qui guſtarint inimici, pacem eos inire ne- 'ceſſe eſt: Eorum qui deveniunt eo plerique 'ſolent altius tendere, ſed non omnes optatum

'aſſequ-

'aſſequuntur. Eſt locus ultra dictos, quem adire 'vix licet mortalibus, niſi per Divinum numen 'ad immortalitatis gradum aſſumpti ſunt: ac 'antequam introducantur, mundum coguntur 'exuere, caducæ vitæ ſpolio retento. Non eſt eo 'cum pervenerint, quod amplius mortem time- 'ant, imo potius eam indies amplectantur ſua- 'vius, quam in mundo quid unquam ſuave ju- 'dicatum eſt eis amplexu dignum. Ultra hæc 'tria loca quicunque progrediuntur, ab homi- 'num oculis evaneſcunt. Quod ſi ſecundum & 'tertium Locos videre lubet, aſcendamus altius. 'En ſupra Chryſtallinam primam arcem, aliam 'Argenteam videtis, ultra quam & Tertiam a- 'damantinam. Quarta vero non cadit ſub ſen- 'ſum, donec ultra Tertiam deventum ſit. Hic 'eſt aureus perpetuæ fœlicitatis locus, ſollicitu- 'dinis expers, & omni repletus gaudio perenni. This is the *pitch* and *place*, to which if any man *aſcends*, he enters into *Chariots* of *Fire* with *Horſes* of *fire*, and is *tranſlated* from the *earth*, *ſoul* and *Body*. Such was *Enoch*, ſuch was *Eliah*, ſuch was *Eſdras*, to whom this *Medicine* was miniſtred by *Vriel* the *Angel*. Such was Saint *Paul*, who was *carried up* to the *third Heaven*; ſuch was *Zoroaſter*, who was *tranſfigured*, and ſuch was that *Anonymus* mention'd by *Agrippa*: *Idipſum* (ſayth he) *& in ſe prodidit ſapiens quidam, ita ut ſcintillantes Flamine*

mina hinc inde, etiam cum sono prosilirent. This I suppose was *R.C.* the *founder* of a most *Christian*, and *famous Society*, whose *Body* also by *vertue* of that *Medicine* he took in his *life time*, is preserv'd *intire* to this *Day*, with the *Epitomes* of *two worlds* about it. Such *Elijahs* also are the *Members* of this *Fraternitie*, who as their own *writings* testifie, walk in the supernatural light. *Vt nobiscum autem Covenias* (say they) *necesse est hanc Lucem cernas, sine enim hac Luce impossible est nos videre, nisi quando volumus.* I know some illiterate *School-Divines* will no sooner read this, but they will cry out with the *Jewes*: *away with such a fellow from the earth.* Truly they are the men, 'Quibus '& ego nunc consulo, ne nostra scripta legant, 'nec intelligant, nec meminerint: nam noxia 'sunt, venenosa sunt, acherontis ostium est in 'in hoc libello, Lapides loquitur, caveant ne 'cerebrum illis excutiat. Let them not mind it, buy it not, touch it not.

---- *Procul hinc, procul ite Prophani.*

Go on still, and proceed in your own corrupt Fancies *ut servetur Justitia locus.* Follow your *old beggarly Elements*, the *Rudiments* of this *World*, which hitherto have *done despight to the spirit of grace*: which have *grieved that holy and lovi[illegible] spirit of God, whereby you are seal'd to the Day of Redemption.* But consider whiles

whiles you are yet in the *fleſh*, whiles it is *to Day* with you, and *timely* to conſider, that *God* will *uſe* thoſe *men* whom you *revile* for his *Trueth*, as *witneſſes* againſt *you* in a *Day* when you ſhall have *nothing* to ſpeak for your *Ignorance*, unleſs you *plead* your *obſtinacie*. Of a trueth *God himſelf* diſcovered this *Thing* to the *Firſt man*, to confirm his *Hopes* of thoſe *three ſupernaturall myſteries*, the *Incarnation*, *Regeneration*, and *Reſurrection*: For *Iamblichus* citing the *Ægyptian Records* with a *Credendum eſt Arcanis ſermonibus*, hath theſe very words, *Traditam fuiſſe Materiam quandam a Deis per beata Spectacula, hac ergo illis ipſis tradentibus cognata eſt.* And our *former Chriſtian Author* in a certain place ſpeakes thus. *Dubium non eſt quin Deus Antiquis Patribus medicinam aliquam revelaverit, per ſpiritum ſanctum ſuum quâ tueretur Carnis Corruptionem & peſtiſſimum iis, cum quibus locutus eſt, & fadus inivit.* Let me tell you then that the *Period* and *perfection* of *Magick* is no way *Phyſicall*, for this *Art*

Attingit ſolium Jovis, & Cœleſtia tentat.

In a word it aſcends *per lumen Naturæ in lumen Gratiæ*, and the *laſt end* of it is *truely Theologicall*. Remember therefore that

Elijah

Elijah *depos'd his mantle*, and paſt thorow the *waters* of *Jordan* before he met with the *Chariots of Iſrael*. But as *Agrippa* ſayth, *Clauſum eſt veritatis Armarium*: The Scripture is *obſcure*, and *myſticall* even in *Hiſtoricall paſſages*. Who would believe that in the *Hiſtory* of *Agar* and *Sarah*, the *myſtery* of *both Teſtaments* was *couch'd*, but that Saint *Paul* himſelf hath *told us* ſo? *For it is* written (ſayth he) 'that Abraham 'had two Sons, the one by a Bond-'maid, the other by a Free-woman. But he 'who was of the Bond-woman, was born af-'ter the fleſh, but he of the Free-woman by pro-'miſe. Which Things are an Allegorie; for 'theſe are the Two Covenants, the one from 'Mount Sinai, which gendereth to bondage, 'which is Agar: For this Agar is Mount Sinai 'in Arabia, and anſwereth to Jeruſalem that 'now is, and is in Bondage with her Children; But Jeruſalem from above is free, which is the 'Mother *of us All*. I could inſtance in many more ſuch places, as that of the *Royal Prophet*, *That the Dew of Hermon deſcends to Mount Sion*, which is altogether *impoſſible* in the *literall Senſe*, for every *Geographer* knows there is a *vaſt diſtance* between Theſe *two*. But to return to my former diſcourſe: ſome *Philoſophers* who by the ſpeciall mercy of God attain'd to the

Gal. 4.22.

the *Ternarius*, could never notwithſtanding obtaine the *perfect Medicine*, neither did they *underſtand* it. I never met in all my Reading but with *Six Authors*, who fully apprehended this *Myſtery*. The firſt an *Arabian*, a moſt profound, but exceedingly obſcure writer, and from him I conceive, *Arteſius* borrowed all his Knowledge. The ſecond a moſt ancient *Chriſtian Anonymus*, the *greateſt* that ever was in point of *Practice*, for he aſcended to that glorious *Metaphyſicall Height* where the *Archtype* ſhadows the *Intellectual Spheares*. The other *Four* are *famouſly* known in *Chriſtendom*. To inſtruct Thee then, This *Myſtery* is perfected when the *Light* in a ſuddain, miraculous *Coruſcation* ſtrikes from the *Center* to the *Circumference*, and the *Divine Spirit* hath ſo ſwallowed up the *Body*, that it is *Corpus glorificatum tanquam ſol & Luna ſplendidum*. In this *Rotation* it doth *paſſe* (and no ſooner) from the *Natural* to a *ſupernaturall ſtate*, for it is no more fed with *Viſibles*, but with *inviſibles*, and the Eye of the *Creator* is perpetually *upon it*. After this the *Material parts* are never more to be ſeen. 'Atq; hæc eſt illa totius decantata, & ſine ſcelere Magorum Inviſibilitas. Verily this is the way that the *Prophets* and the *Apoſtles* went, this is, the true *primitive*

Divi-

Divinity, not that *clamorous sophistrie* of the *Schooles*. I know the world will be ready to *Boy* me out of *Countenance* for this, because my *yeares* are *few*, and *green*. I want their *two Crutches*, the pretended modern *sanctitie*, and that *Solemnity* of the *Beard*, which makes up a *Doctor*. But Reader let me advise thee, if by what is here written thou attain'st to any knowledge in this point (which I hold impossible without a Divine Assistance) let me advice thee I say, *not to attempt* any thing *rashly*: For *Agrippa* tells me, 'Quicunque imputrificatus accesserit, superinducit 'sibi Judicium, & traditur ad devorandum 'spiritus nequam. There is in the *Magicall Records* a memorable story of a *Jew*, who having by permission rifl'd some *Spiritual Treasures*, was translated *in Solitudines*, and is kept there for an *Example* to others. I will give thee the *best Counsel* that can be given, and that out of a Poet:

Orandum est, ut sit Mens sana in Corpore sano.

Thou must prepare *thy self*, till thou art *conformable to Him*, whom thou wouldest *entertain*, and that *omnimoda Similitudine*. Thou hast *three* that are to receive, and there are three accordingly that *give*. Fitt thy *Roofe* to thy *God* in what *Thou canst*, and

in

in what *thou canſt not*, he will *help Thee*. When thou haſt thus *ſet* thy *Houſe* in *Order*, do not think thy *Gueſt* will come without *Invitation*: Thou muſt *tyre* him out with *pious importunities*,

Perpetuall Knockings at his Doore,
Teares ſullying his tranſparent Roomes.
Sighes upon ſighes: weep more and more,
He Comes.

This is the way thou muſt walk in, which if thou doeſt, thou ſhalt perceive a ſudden Illuſtration, eritque in Te cum 'Lumine Ignis, 'cum Igne Ventus, cum Vento Poteſtas, cum 'Poteſtate ſcientia, cum ſcientiâ ſanæ Mentis 'Integritas. This is the *Chain* that *qualifies* a '*Magician*; For ſayth *Agrippa*, Explorare de 'Futuris, & Imminentibus, aliiſve Occultis, '& quæ hominibus divinitus portenduntur, veridicas ſententias, atque operari opera Virtutum 'communem Naturæ Conſuetudinem excedentia, non niſi profundæ & perfectæ Doctrinæ, 'Integerrimæque vitæ, ac fidei eſt, non hominum *leviſſimorum, ac indoctorum*; *and in another place*, Non poterit illa Dare, qui non 'habet. Habet autem Nemo, niſi qui jam cohibitis Elementis, victâ Naturâ, Superatis Cœlis, progeſſus Angelos, ad ipſum Archetypum

'uſque

'usque transcendit, cujus tunc Cooperator Ef-
'fectus potest Omnia. This is the *place*, where
'if thou canst but once *ascend*, and then *de-*
'*scend*,

(redire,
'Tunc ire ad Mundum Archetypum sæpe, atq;
'Cunctarumq; Patrem rerum spectare licebit.

Then I say, Thou hast got that *Spirit*, *Qui quicquid portentosi Mathematici*, quicquid pro-
'digiosi Magi, quicquid invidentes Naturæ per-
'secutores Alchymistæ, quicquid Dæmonibus
'deteriores Malefici Necromantes promittere
'audent, Ipse novit discernere, & efficere, idque
'sine omni Crimine, sine Dei offensâ, sine Reli-
gionis injuriâ. Such is the *power he* shall *re-*
ceive, who from the *Clamorous Tumults* of this *World* ascends to the *Supernaturall*, *still Voice*; from this base *Earth* and *Mud* whereto his *Body* is *allyed*, to the *Spiritual invisible Ele-*
ments of his *Soul Ille Deum vitam accipiet*, *divisque videbit Permotos Heroas*, *& Ipse videbitur Illis*. This Reader, is the *Christian Philosophers stone*: a *stone* so often inculcated in *Scripture*. This is the *Rock* in the *wilderness*; in the *wilderness*, because in great *obscurity*, and *few there are* that know the *right way* unto it. This is the *stone* of *fire* in *Ezekiel*; this is the *stone* with *seven eyes* upon it in *Zacharie*,

and

and this is the *white ſtone* with the *new Name* in the *Revelation*. But in the *Goſpel* where *Chriſt* himſelf *ſpeakes*, who was born to *diſcover Myſteries*, and communicate *Heaven* to *Earth*, it is more clearely deſcrib'd. This is the *Salt* which you ought to have *in your ſelves*, this is the Water and *ſpirit* whereof you muſt be *born again*, and this is that *ſeed* which falls to the *ground*, & *multiplies* to an *hundred fold*. But reader, be not deceiv'd in me. I am not a Man of any ſuch *faculties*, neither do I expect this *Bleſſing* in ſuch a great *meaſure* in this *Life*: God is no *debtor of mine*. I can affirm no more of my ſelf, but what my *Author* did formerly: *Accipe me volo velut Indicem, qui ſemper præ foribus, manens, Aliis quod Iter ingrediendum ſit, oſtendat.* Behold! I will deal fairely with Thee; ſhew me but one *good Chriſtian*, who is *capable of*, and *fit* to receive ſuch *a ſecret*, and I will ſhew *him* the *right*, *Infallible way* to come by it. Yet this I muſt tell Thee, It would ſink thee to the Ground to hear this *myſtery related*: for it cannot aſcend to the heart of the *Naturall Man*, how *neer God is to him*, and *how to be found*. But of this Enough. I will now ſpeak of a *Naturall Cœleſtial Medicine*, and this *latter* is C. mon amongſt ſome *wiſe Men*, but *Few are they*, who attain

attain to the *Former*. The *common Chymiſt* works with the *common fire*, and without any *Medium*, wherefore he *generates nothing*; for he works not as *God doth*, to preſervation, but to Deſtruction: hence it is, that he ends alwayes in the *Aſhes*. Do thou uſe it *cum Phlegmate Medii*: ſo ſhall thy materials reſt in a *Third Element*, where the violence of this Tyrant cannot reach, but his *Anima*. There is alſo a better way: for if thou canſt temper him with the *Spirit of Heaven*, thou haſt alter'd him from a corrupting to a *generating fire*. Sublime the middle Nature fire *per Trigonum & Circulum*, till thou com'ſt to a Breach of Inferiors and Superiors. Laſtly, ſeparate from the *Magicall compounded Earth* that Principle which is call'd *Terra Media*, becauſe it is middlemoſt between the *Vnarius*, and the *Binarius*: for as it attaines not to the ſimplicity of the Firſt, ſo it is free from the *Impurities of the Second*. This is the true *Petra Chryſtallina*, a *bright virgin Earth* without ſpot or Darkneſſe. This is *Terra Maga in æthere clarificata*, for it carries in its Belly *Winde* and *Fire*. Having got this *fundamentall* of a *little new world*, unite the *heaven* in a *triple proportion* to the *Earth*; then apply a *generative heat* to *Both*, and they will attract from above the *Star-fire* of *Nature*.

Sic

Sic habebit Gloriam totius Mundi, Ergo fugiet a Te omnis Obscuritas. Now because the Law of Nature is infallible, and confirm'd to the Creature by Gods Royall Assent, think not therefore there is any Necessity upon God, but what he hath inacted in General, he can *repeal* in *any particular*. Remember who translated the *Dew* from the Earth to the Fleece, and from the Fleece to the Earth. God bestowes not his *Blessing* where they are to turn to Curses. He cursed the Earth once for *Adam's* sake: take heed he doth not curse it again in thy work for thy sake. It is in Vaine to look a *Blessing* from *Nature* without the *God* of *Nature*: for, as the Scripture sayth, *without Controversie the lesser is blessed of the Greater*. He must be a *good Steward* that shall overlook the *Treasuries* of *God*. Have therefore a Charitable *Seraphick soul*: Charitable at Home, in being not Destructive to thy self, as most men are: Charitable abroad, in a Diffusive goodnesse to the poor, as many are not. There is in every *true Christian* a spice, I can not say a grain of Faith, for then we could work Miracles: But know thou that as God is the Father, so Charity is the Nurse of Faith. For there springs from Charitable works a Hope of Heaven, and who is he that will not gladly believe what he hopes to receive? On the contrary there springs no Hope

at all from the *Works of Darkeneſſe*, and by Conſequence *no faith*, but that Faith of Divels, *To believe and tremble*. Settle not then in the Lees, and Puddle of the World, have thy Heart in Heaven, and thy Hands on Earth: Aſcend in Pietie, and deſcend in Charity, for this is the Nature of Light, and the Way of the Children of it. Above all Things, avoyd the *Guilt of innocent Blood*, for it utterly ſeparates from God in this Life, and requires a timely and ſerious Repentance, if thou would'ſt find Him in the Next Now for thy ſtudie in the Winter Time thy Chamber is the beſt Reſidence; here thou mayeſt uſe *Fumigations*, and *ſpicie Exanies*, not for ſuperſtition, but becauſe ſuch recreate the *Animal Spirits*, and the *Brains*. In the *Summer* tranſlate thy ſelf to the Fields, where all are green with the Breath of God, and freſh with the Powers of Heaven. Learn to refer all Naturals to their Spirituals, *per viam Secretioris Analogiæ*, for this is the way the *Magicians* went, and found out Miracles. Many there are who beſtow not their Thoughts on *God*, till the World failes them; He may ſay to ſuch Gueſts, *Quum Nemini aberunds poteſt, itur ad Me*. Do thou think on Him firſt, and He will ſpeak to thy Thoughts at Laſt. Sometimes Thou may'ſt walk in *Groves*, which being full

full of *Majestie* will much *advance* the *Soul*. Sometimes by *clear*, *Altive Rivers*, for by such (say the *Mystick Poets*) *Apollo* contemplated.

" Omnia, quæ *Phœbo* quondã meditante, beatus
" Audiit *Eurotas*; &c.

So Have I spent on the Banks of *Usca* many a serious Hour.

'Tis *Day*, my Chrystal *Usk*: now the sad *Night*
Resignes her place, as *Tenant* to the *Light*.
See, the *amazed mists* begin to *flye*,
And the Victorious *Sun* hath got the *skye*.
How shall I recompence thy *streams* that keep
Me and my Soul *awak'd*, when others sleep?
I *watch* my *stars*, I *move* on with the *skies*,
And *weary* all the *Planets* with mine *Eyes*.
Shall I seek thy forgotten *Birth*, and see
What *Dayes* are *spent* since thy *Nativity*?
Didst run with *ancient Kisbon*? canst thou tell
So many yeers as *holy Hiddekel*?
Thou art not *paid* in *thirst*: I'le *leave* more
Such harmles *Contributions* from thy *shore*,
And dresse my *Soul* by *Thee* as thou do'st *passe*,
As I would do my *Body* by my *Glasse*.
What a *clear running Chrystall* here I
Sure I will strive to *gain* as *clear a Mind*,

And have my *spirits* freed frō *dross*, made *light*,
That no *base Puddle* may *allay* their *Flight*.
How I admire thy *humble banks*! Nought's here,
But the same *simple vesture* all the *yeer*.
I'le learn *simplicity* of *Thee*, and when
I walk the *streets*, I will not *storme* at *Men*,
Nor *look* as if I had a *mind* to crie,
It is my valiant Cloth of Gold, and I.
Let me not live, but I'm amaz'd to see
What a *Cleer Type* thou art of *Pietie*. (sin
Why should thy *Floods* enrich those *shores*, that
Against thy *Liberty*, and keep thee in?
Thy *waters* nurse that *rude Land* wch *inslaves*
And *Captivates* thy *free*, and *spacious waves*.
Most *blessed Waters*! I will *learn* of *Those*
To *show* my *charity* unto my *Foes*,
And strive to do *some Good* unto the *Poor*,
As thy *streams* do unto the *Barren shore*.
All This from *Thee* my *Teach*? yes, and *more*:
I am for many *Vertues* on thy *score*.
Trust me thy *waters* yet: why, wilt not so?
Let me but *drink again*, and I will go.
I see thy *course* anticipates my *Plea*,
I'le haste to *God*, as Thou dost to the *Sea*.
And when my *eyes* in *waters* drown their *beams*,
The *Pious imitation* of thy *streames*,
May ever, *Holy, happy, hearty Teare*
Help *me* to run to *Heav'n*, as *Thou* do'st *there*.

This is the *way* I would have thee walk in, if thou doest intend to be a solid, *Christian Philosopher*. Thou must as *Agrippa* saith, *Vivere Deum, & Angelos*: reject all Things *Quæ Cœlo dissimilia sunt*, otherwise thou canst have no Communion with Superiors. Lastly, *Unus esto, non Solus*: Avoid the Multitude, aswell of Passions, as Persons. Now for *Authors*, I wish thee to trust no *moderns*, but *Michael Sendivog*, and that other of *Physica Restituta*, especially his *first Aphoristicall part*. The Rest whom I have seen, suggest Inventions of their own such as may passe with the *Whymzies* of *des Chartes* or *Bovillus* his *Mathematicall Roses*. To conclude, I would have thee know, That every *day* is *Annus Contractus*: That every *year* is *Dies extensus*. Antic pate the *year* in the *day*, and lose not a *day* in the *year*. Make use of *Indeterminate Agents* till thou canst finde a Determinate One: The Many may wish well but One onely Loves. Circumferences spread, but Centers *contract*: so *superiors dissolve*, and *Inferiors coagulate*; stand not *long* in the *sun*, nor *long* in the *shade*: where *Extremes meet*, there look for *Complexions*. Learn from thy *Errors* to be *Infallible*, from thy Misfortunes to be constant: There is nothing stronger then Perseverance, for it *ends* in Miracles. I could tell thee *more*, but that were to *puzzle Thee*: learn this

First,

First, and Thou mayst teach me the *Last*.

Thus Reader have I published that *knowledge* which *God* gave me *ad fruitum Bonæ Conscientiæ*. I have not *Buried* my *Light*, nor *buried* my Talent in the Ground. I will now withdraw and leave the *stage* to the *Next Actor*: Some *Peripatetick* perhaps, whose *sic probo* shall serve me for a *Comedie*, I have seen *scolds laugh'd at*, but *never admir'd*: so he that *multiplies Discourse*, makes a *serious* cause, *Ridiculous*. The onely *Antidote to a shrew* is *silence*: And the *best way* to *convince Fools*, is to *Neglect Them*.

'Fœlices Animæ! Quibus Hæc cognoscere primũ,
'Inque Domos Supras Scandere, Cura fuit.
'Credibile est Illos pariter Vitiisque Jocisque
'Altius Humanis exeruisse Caput.

Si Tu *Jehova*, Deus meus, *Illuminaveris Me*, *Lux* fient *Tenebræ meæ*.

FINIS.

To his ever honour'd friend, the Learned Author.

SIR,

YOur book now finish't. Let a shallower *Pen*
Ad these few drops, to your vast Ocean.
Not by my shaddowing praise, *t'eclipse* the glory
Of your high *worth*: this book must tell that story,
To truth-beleiving Soules; whose *Eagle-eyes*
Can penetrate these hidden *Mysteries*.
But you (thrice honor'd sir) my groveling minde
Have rais'd to higher Pitch, to tell how kinde,
How rare a freind, how deare, how choise a *Treasure*
My *Fates* have *blest* me with, above the measure
Of vulgar thought: how this *diviner* ray
Of your *bright* soul, would fill with clearest day
The darkened world: did not earth-shadowing *mist*,
With thickest clouds, heavens *influence* resist
But who from envies sordid *mire*
Is washt, is clad in pure attire
Of *innocence*, a light shall see,
(unthral'd from errors Sophistry)
Will kindle than *magnetick fire*,
Which shall *concenter*, wild desire;
And *fix* the roving thoughts in one
Inseverate TRIUNION.
Heel then disdaine the *Sterile Earth*;
A house too mean for nobler birth,
His heaven-rais'd soul, will then *aspire*
To bear a part in th'Angels quire.
Dear sir, fare well. Let seekers thirsty flames,
Refresht by these your soul-reviving streames,
Eccho you Praise, with thankfull *elogies*
Your ever-living name immortalize.

SIR,

Your own
beyond Expresses
H. B.